

RECVSANTS CONVERSION:

A
SERMON PREACHED AT S^t.
JAMES, before the PRINCE on the 25.
of Februarie. 1608.

BY

DANIELL PRICE *Master of Arts, of Exeter
Colledge in Oxford.*



At Oxford,

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TO THE ILLVSTRIOVS
PRINCE HENRIE, PRINCE OF

Great Britaine and DUKE OF CORN-

WAYL, *the glory of grace in this
life and the grace of glorie
in the Iuure.*



*Eligious & most Gracious Prince,
let me craue pardon for my pre-
sumption, in offering that vnto
the eie of the world, which I late-
ly preached in the eare of your
Highnesse. The vnderferved &
vunexpected attention, and for-
mer acception of these labours,*

*haue drawne this little gift, in representation of my re-
memdrance therein: With this, I present my selfe and
service, being ever ready with all my power to doe your
Highnesse the humblest duty, thinking my selfe happie,
when I may performe any thing which may testifie my
true zealous, and dutifull affection. Your highnesse hath
already cunning Aholiab, and Bezaleel, sweet singing
David, Parable speaking Ecclesiastes, Sinne-smiting
Micah, Ionas powerfull for Contrition, Peter potent
for compunction, Barnabas singuler for Consolation.
These all haue dedicated and consecrated their labours
to the building of Gods temple in you: For my owne part
I confesse I am not able with these, to bring taches, or
rings, or earings, or bracelets, or iewels of gold, or Onix*

stones, or Sittim wood, or ointments, or spices, or perfumes,
but the little oile which I haue, I desire to present for
the light of the Temple. Your Grace is the comforte of
the old, the hope of the young, and the joy of all, tanquā
ad clarum & beneficū sidus certatim advolant, they
strive to sticke to your Highnesse as to the comfortable
starre of their happinesse, wishes, prayers, presents, be
their offerings. With me it is worse then with many, I
haue nothing to present, unlesse as Eschines did to So-
crates, I should present my selfe, and alas in my selfe I
finde that there is such a disproportion betweene a pre-
sents worthinesse, and my weaknesse, that even in this, I
had beene disanimated, had I not beene by your gracious
favour encouraged. It now remaineth, that in the hū-
blest manner I can devise, I wholly resigne my selfe, stu-
dies, labours, endeavours, & course of life to your High-
nesse protection and disposition, craving pardon for my
boldnesse, and ever praying for your Highnesse blessed-
nesse, that you may be truly gracious in this life, and tru-
ly glorious in the life to come.

Your Highnesse most humbly
devoted in all service

DANIEL PRICE.

Esay. 2. 3. Come and let vs goe vp to the mountaine of
the Lord, to the house of the God of Iacob.



When the Lord, for many yeeres
together had manifested him-
selfe, to be the God of *Israell* &
expected that his people would
become the *Israell* of God, it
proved at the length, that *Israels*
sins, made them to become *Is-*
maels sonnes, & of a chosen ge-
neration a royall Priesthood, a peculiar people, a holy
nation, they became an vnwise and foolish generatiō,
a disobedient and rebellious generation, a generation
that set not their harts aright, & whose spirit was not
confident in their God, diu honouring Gods Maiestie,
despising Gods mercy, abusing his goodnes, abasing
his glory, prophaning the Kings ho'yday the Saboath
of the Lord, poluting the *Sanctuary* the Chamber of
Presence of the Lord, neglecting his precepts the *Acts*
of Parliament of the Lord, contēning his holy ones the
Friery Counsell of the Lord, not regarding him as a fa-
ther who had adopted them his sonnes, or as a Master
who had hired them his seruants, or as a husband who
had espoused them as his wife, or as a Lord who had
delivered them as his people, out of the fire y furnace
of the land of Aegypt of the house of bondage. Here-
vpon the Lord sent forth his heavenly heralds the Pro-
phets, with their celestially proclamations, to signifie
his anger conceiued against their sinnes, and yet his
mercie if it were received by sinners, that so he might

Etym. nom.
Propheta-
rum.

Summa to-
cius primi
capitis.

invite those that did rebel, incite those that did neglect, hasten those that did linger, and recall those that did wander, to sue out their pardons and to recover those places that they had lost in the house of his Courts. Thus sent hee forth *Esay* his *healsh* to heale their sicknesse, *Jeremie* his *exaltation* to bring them to humiliation, *Ezekiell* his *strength* to helpe their weaknes, *Daniel* his *iudgement* to manifest his mercie & by these 4. as by 4. trumpets or by the 4. windes or by the 4. rivers of Paradise or by the 4. Evangelists he doth send out his spirituall Purservants with their celestiaall proclamatiōs. Our Prophet *Esay* is one of these foure who having founded a Parle in the former Chapter and having contested with this people, proueth *that they are a sinfull nation, a people full of iniquity, seed of the wicked, corrupt children, their whole head sicke and their whole hart heavy so that from the sole of the foote to the crowne of the head nothing but wounds and sores & swelling & corruptiō, the land wast, the cities burnt Zion like a beseedged Citie, the faithfull Citie become a harlot, the silver drosse, the wine water, the Princes rebellious: and that therefore the Lord would consume the and utterly overthrowe them.* Yet not withstanding all this their miserie, in this Chapter, hee prophesieth of Gods great mercie, that there shalbe a time of the restoration of the Church, of the erection of the Temple, of the election of the Gentiles, the house of the Lord shalbe prepared vpon the mountaine and the mountaine of the house of the Lord shalbee prepared on the top of the mountaines & shalbe exalted aboue all the hills and the people shal resort thervnto, and

shall

shal mutually and reciprocally, excite, and solicite, each others with these words of my text. *Come & let vs goe vp to the house of the Lord to the mountaine of the God of Jacob.* Which words emblematicallie doe describe *Ecclesia militans symbolum triumphantu exercitium* the true signe of the Church militant on earth, and the holy exercise of the Church triumphing in heauen. Wherin if devotion, compunction, conuersion, assention, or religion may moue, let him that hath an eare heare what the spirit saith vnto the Church, or rather what the Church speaketh with the spirit, come and let vs goe vp to the mountaine of the Lord to the house of the God of Jacob. If vnitie; amitie, or vnamicie maie moue, if the prophet who was a noble courtier or the people who were worthy Converts, or the place they goe to, to the house of God, or the God of that house *Deus Iacobi* maie draw attention from you. O then come, & see, and heare, & taste, the gracious goodnes of the Lord in the society of his Saints, with one minde & one mouth inuiring one another with these words come and let vs goe vp to the mountaine of the Lord to the house of the God of Jacob: *Come* here is the mutuall inuiriō, *let vs*, here is the louing coniunction, *Goe vp* here is the spiritual assentiō *to the mountaine of the Lord*. here is the place for heavenly deuotion to the house of the God of Jacob here is the Lord of hosts habitation. *Come and let vs goe vp to the mountaine of the Lord to the house of the God of Jacob.* Without anie further descant, obserue with me these particulars. 1. a motive *Come* 2. the persons mutually mouing and moued *let vs*. 3. the subiect

Diuisiō.

of the motiue goe v. 4. the place whethe r they goe to
the mountaine of the Lord. &c.

r. Obf.
Illu. cla-
script.

In hos c. 6.

t Doctrine.

Reason.
Hier. in Ho-
seam 6. 1.
Reason of
dect.

These be the gests of these Gentiles progresse, and
the points in the progresse, that I am to point at. And
first let the motiue moue you to attention *Come. Illi-
ricus* noteth that the word in the original signifieth,
as much as hasten or dispatch, and *Montanus* on the
same word obserueth *Hoc verbum Iudiorum excitati-
onem, magis quam corporis motum explicat.* That this
word signifieth not so much a motion of the bodie as
a deuotion of the minde, and yet somtimes maie signi-
fie both. as *Equinas* on the like place noteth by
these words. *Venite ad domum Dei, venite ad doctrinam
huius domus, venite ad obedientiam huius doctrine.* The
word *Come* in this place administreth this doctrine
that it is the dutie of Gods children, not only to bee
forward themselues in godli ires but also as much as
they maie to drawe on others as *S^r Hierome* obser-
ueth. *Non sunt propria salute contenti sed se mutuo
promocant.* The reason of this doctrine is this euerie
Christian must worke by faith to apprehend his owne
saluation, and also by loue to comprehend as many
as he maie, within the compasse of the promise: Now
faith worketh by loue, and mutual loue is so especial-
ly required as without this faith is dead, hope a vaine
presuming, holynesse hypocrisie, zeale, surie, loue be-
ing the mother of grace, the daughter of sanctitie the
glasse of religion, the marriage garment & the key of
Paradise, and seeing that faith worketh by loue, what
greater loue can there be, of one to a nother then for
Christiās to bring their bretheren from the snares of

Satan

Sathan into the glorious libertie of the sonnes of God, *Gregorie in his Homiles vpon Ezechiel* obserueth this, *Quid est quod hac pennata animalia vicissim alas alteram ad alteram ferunt &c.* What doeth the ioint moouing of these Cherubins signifie but that all the Saints of God doe by their vertues incite one another to the performance of holy duties? *Aquinas* vpon the 12. of *Esay*, vrgeth that as sinners doe incite others, to wickednesse by drawing cords of vanitie with the cartropes of iniquitie, howe much more should the Godly seeke to draw others to the affection of religious pietie. For seeing that the wicked crie *Come & let vs laie wait for blood* *Prov. 1:11*. How much more shoulde the godly excite each others, with o come and let vs sing vnto the Lord. *Psal 95:1*. seeing that the wicked crie *Come to Bethel and transgresse, to Gilgal and multiplie transgressions.* *Amos 4:4*. How much more should the godly bee readie to saie *Come & let vs returne vnto the Lord? Hosea. 6:1.*

This hath bene the practise of the godly in all ages being themselves called and reclaimed & converted to conuert, and to reclaime others. So did the Apostles the blessed seruants of our Lord and Saviour beeing called from fishermen to be fishers of men, they conuerted many nations, as Ecclesiastical histories testifie ^a *Peter conuerting Antiochia,* ^b *Iohn Asia,* ^c *Andrew Scithia,* ^d *Philip Gallia,* ^e *Thomas Parthia,* ^f *Bartholomew Armenia,* ^g *Simon Zelotes Mesopotamia, and Ioseph of Arimathea our Britannia.* Yea not only the instructions but also the actions of verie heathens haue bin potent mo- tiues to the wisest & worthiest of the world drawing many to the imitation of their vertues. The speech of *Alex-*

Grego.
Hom. 10. in
Ezech.

Aquinas.

Prov. 1. 11.
sal. 95. 1.
Amos. 4. 4.
Hosea. 6. 1.
Euf. in
Chro.
Epiph.
v. 1. 78.
Orig. lib.
in Gen.
lib. de rit.
uict.
Euf. 1. 3. 1.
Chro. 12
Hom. 2.
Hier. in
epist. ad Gal.
Euf. Chro.
Baronius
& alii.

Sue in Iulio
Plut in The
mistoole.

Aug. lib. 9
de ciuitate
Deic. 15. 16

Dan. 12. 3

Exod. 18. 3

1. The. 5. 1

Vfus

under his Tropheys and Victories was the cause of *Cesars* affecting and obtaining that renowned glorie as *Suetonius* recordeth: And the cause of *Themistocles* glory was the following of *Miltiades* steps of dignitie, as *Plutarch* testifieth. And so those many examples, of *Hercules* fortitude, *Marcus Aurelius* wildome, *Antoninus Pius*, care of the Common wealth, *Aristoteles* learning, *Catoes* seueritie, *Scipio* his continencie, *Laelius* amitie, *Fabritius* integritie, *Phillip* of macedon his pollicy, made them to be as presidents of these vertues to al succeeding ages, in so much that *S^r Austine* proueth that they haue bin honored in al nations, not only bringing other nations in subiection to their Countrey, but also in drawing them to the imitation of their excellencie by their precepts and counsailes, and instructions, and actions. Much more is the power and force, & much more shall be the honor of those that lead others, to Godlines. surely they that be wise shall shine as the brightnes of the firmament, & they that turne manie to righteousness shall shine as the starrs for ever more *Dan. 12. 3*. And therefore the Lord in *Ezech.* Comandeth euerie one to cause on another to returne *Ezec. 18. 32*. Exhorting one another, and prouoking one another, and edifying one another as the Apostle counsellith. *1. Thess. 5. 11*. euerie man concluding as the Psalmist loe here am I and the seruāt and the subiect and the people, & the children that thou hast giuen me. A doctrine serving first for this vse, to encourage al true and faithful Christians to take euery opportunity to bring others vnto the Lord, and to vse all meanes for their brethriens saluation, but especially concerning those that are in place of eminencie and autho-

city,

ritie, because the actiōs of the leaders are as spur to the followers & their *exemplary prouocatiōs more forcible then their mandatory proclamations*. For how did al in the time of *Alexander* affect chiuallrie because he was a souldier, and Poetry in *Augustus* time because he was a Poet & fencing in *Commodus* time because he loued fencing. How forwards were al in Christia-
nitie in the time of *Constantine* because he was a Chri-
stian, How backward in the time of *Julian* when he fel
to Apostacie, *Lactantius* could saie that to imitate
the manners yea the vices of Princes was held an obe-
dience.

Lact. diuin.
instit. lib 5.

The example of the Prince is the greatest provoca-
tion to doe good or euill. A Prince is as the highest
Sphere, the lower Spheres haue their action, motion,
imitation from him. There is such a Concatenatiō in
government that where there is a good king, there is
also a good kingdome, a good Counsel, a good Clear-
gy, and a good Commonwealth, the axiome euer
true, *Rex velis honesta nemo non eadem velis*. If the
hart of a Prince bee set vpon honest things the hartes
of al others will be set vpon the same things with him.
The vertues of priuate men, bee only their owne, of
Princes and great men all the worlds, *dicta edicta, fa-
cta exempla*. Their actions breed axioms, their words
examples. If they once doe that which is prepos-
terous, their schollers will be many. The diseale of the
head, is the head of al diseases. O how ought great mē
to be aduised then, in their actions, not only for their
owne sake, but for the auaille of others, that by vertue
they may breed vertue, that their goodnesse may not

only be *immanent* but also *transient*, especially seeing their names, places, offices, powers, and honour be worth no estimation vnlesse vertuous and not vertuous, vnlesse exemplarie to moue and draw and excite others vnto pietie and Christianity, they being the watch men, and rulers, and heads, and shepheards of the people as *Homer* calleth *Agamemnon*,

-- Ἀγαμέμνονα πρίμην λαῶν :

Hom Ill 10

Polycrat.

a. Vic.

Which *Cæsar* truly shewed himself to be, neuer vsing the word *Ite*, but the word of my Text, *Venite, Come*.

Secondly this may serue to the reproach of those that come not at all vnto the Lord, who being withheld by their riches, or withdrawn by their pleasures, or detained by their profits, or bewicht by their senselesse and liuelesse cogitations they deferre & procrastinate their coming vnto the Lord, not vouchsafing to come to ioine with the congregation of his Saints. Against whom *Diogenes* shall be witnessse, who was so diligent in coming to *Antisthenes* that he told him, he should not finde a staffe strong enough to beate him from him, whilst hee had anie thing to teach him: And *Scipio* shal rise in iudgement against them, who was so deuout in daily frequenting the Capitoll to performe diuine offices, that hee was had in great honour among the Romanes for his deuotion. But alas *Epicurisme*, *Atherisme*, *Paganisme*, *Anabaptisme*, *Barowsme* and *Papisme*, haue so enchanted many amongst vs, that they will not come vnto our Church, Charme the Charmer neuer so wisely. Especially our malicious enemies the *Edomites*, & *Ammonites*, the Papists who by their doctrinal contradi-

Laert, in vita Diog

iulie.

ctions and personall maledictions, doe disgordge the impostumes of their poisonfull stomackes against our faith, truth, religion, King, and God, & framing to the selues a religion out of the fragments, and remnants, of the anciēt heresies, they are become heires apparāt to all those monsters of Sathans kingdome, the *Montanists*, and *Maniches*, and *Eustathians*, and *Pellagians*, and *Coshyridians*, and *Carpocratians*: and *Marcionists*, and *Valentinians*, despising the truth, which was deliuered by *Angels*, preached by *Prophets*, testified by *Apostles*, witnessed by *Martyrs*, sealed by the blood: in many thousand *Saints*, and the wordes *saluour*, and do so farre condemne and contemne vs and our religion, as that they thinke it most meritorious, if they could abolish vs & our seruice of God out of the land of the liuing. Such are these, seed of the *serpent*, Sonnes of *Beliall*, wo kemen of *Babell*, Pyoners of *Hell*: so much are they incensed against vs, as that they are become blood-thirsty *Crocodiles*, hartgnawing *Vultures*, dilaniating *Lions*, poysonful *Aspes*, in laying inares more subtile then *Doeg*, for wicked Counsell worse then *Ahitophell*, for blasphemous impietie farre aboue *Rabsheakab*, for diuelish hunting more truculent then *Nimrod* for murther and massacre more sauadge then *Herod*, for betraying of their God, and King, and religion, and land, and Nation, more deuillish then euer any of the tribe of *Iudas*.

O that they had remoued their blindfolded ignorance, and ignorant Idolatry, or that they were remoued out of the land: that so we might all goe togiether, as sheepe of one sheephard, sonnes of one father, in-

Hull, in Po
lyrick Aj-
thiest.
Omered
in picture,
of Pap, &
multi alij.

Reuel.,

heritours of one kingdome, Inhabiters of one Country, and so might trauell together to that eternal Ierusalem where the spirit and the bride say *Come*, and let him that is a thirst *Come*, and let whosoever will, *Come* and drinke freely of the water of life, that so with mutuall minds all of vs might moue each others as they heare doe, *Come*, and let vs. And so let vs *Come* frō the word *Come* to the words *let vs* the persons mouing and moued.

2. Obser.

And here first behold the greatest Change, mutation, alteration, *metamorphosis* that euer was: foes receiued as friends, aliants as citizens, enemies as seruants, the reiects as elected, the sonnes of the bond woman made free, strangers to the promise made heires. The Gentiles who had no couenant in hope, no hope in God no God in the worlde, are now conuerted, accepted, approued. On the other side behold with terror and trembling, the right Oliue tree made a wilde branch, the Citizens made aliants, the heires made strangers, *Jacob* a supplanter, supplanted. *Esau* reiects, receiued, *Israell*, made *Ismaell*, *Ismael* made *Israell* and the *Israelites* to whom appertained the adoption, and the glory, and the couenant, and the giuing of law, and the seruice of God, and the promise, are now become a froward generation. The Iews perverted, and the Gentiles cōuerted. The doctrine that hence I gather, is this, they that turne from God, he wil turne from them, and they that turne to the Lord, he will turne to them. The reason and prooffe of this doctrine, is that of God himselfe. *In Sam. They that honour me I will honour them, and they that despise me*

Doctrine.

Reason.

1. Sam. 2. 13

I will despise thee. Though the *Jewes* were the people, whose fathers he had loued, whose seed he had chosen, whom he brought out of the lande of *Aegypt*, for whom he shewed so many miracles, and to whom he manifested so many mercies, a people as deere to him as the apple of his eye, as nere as the signet on his right hand, yet, if they forsake him they shall be fettered, famished, scattered, consumed, & vitterly reiected, and on the other side, though the *Gentiles* were a people odious in the sight of God and men, an adulterous and Idolatrous generation, yea though their sinnes were as red as scarlet, he can make them as white as snow, though as red as crimson, if they will turne, hee can make them as white as wool: A strange mutatiō, an vnheard of *Metamorphosis*.

Shall I tel you of *Sampson* so strong, that proued so weake, of *Salomon* so wise, that proved so foolish, of *Peter* a Pastor, that proved an impostor, of *Iudas* a preacher, that proued a traitor, of *Paul* a persecutor, that proued a preacher: what is al this to this? The *Jewes* that were receiued are reiected, & the *Gentiles* that were reiected, are receiued.

Shall I tell you? that al the world was destroyed, & a little *arke* deliuered, that al *Sodome* was burned, and little *Soar* defended, that all *Aegypt* was plagued, & little *Goshen* preserved: behold these with trembling, and adde vnto these; this, that the *Jewes* that were receiued, are reiected, and the *Gentiles* that were reiected, are receiued.

Shall I in one word, tel you of the consumption, destruction, subversion, desolation of the worthiest stru-

Stores, and Piles, that ever the sunne lookt vpon: how *Noe* that was full of people, and *Babylon* that fare as a Queene, & *Iericho* that was the city of Palme trees, and *Tirus* rich with the seed of *Nilus*, and *Ierusalem* the ioye of the whole earth, were overthrowne, and all vtterly consumed. Yet none of these are Paralel to this *Cataclisme*, and Inundation of delolation, that the *Iewes*, the first, and best, and one, & only beloved people, who had *Abraham* for their father, *Israel* for their name, *Moses* their Prophet, *Aaron* their Priest, *Manna* their meat, *Canaan* their Countrie, *Kings* their Captiues, *David* their king, yea *Christ* himselfe their kinsman, and yet these *Iewes* reiecte, and *Gentiles* received.

Vnus.

O consider this all yee that forget God, howle yee *Firre* trees that these *Cædars* haue fallē, the *Oliue* tree hath lost her fatnesse, the *Vine* tree her sweetnesse, the *Cedar* her fairenesse, the *Figge* tree her fruitfulnessse. O what then remaineth for the brambles and briers, thornes, and thistles, but the fire of wrath, and the wrath of fury! O did the world, and the pompe, & the glory thereof consider this, did those places that now in ioye enjoy the pleasures of the worlde duly regarde this, Did *Venice* so blessed with riches, *Bononia* with fruits, *Naples* with Nobility, *Milaine* with beaurie, *Ravenna* so honoured for antiquity, or *Florence* for policie, did these I say in the height of their pride, cast downe their eies vpon the dust and ashes and rubble of the worlds more ancient monuments, they would now, euen now, in the daies of their peace, thinke vpon the time of their visitation. Did our owne land en-

Forraine
Countries.Our owne
Land.

dowed

dowed as gloriously, as graciously with the blessings of peace & plenty, & prosperity as euer *Canaan* was. Did our Land meditate vpon this, it would not so far put fiō her the day of desolation. Did the *Citty* prowd of her wals and bulwarks, puſt vp in the wealthineſſe of her inhabitants, glorying in the goodlineſſe of her building, vantage her ſelfe to be the mother citty of the land, the Metropolis of the Country, the ſeate of the kingdome, and the Chamber of the King, did this *Citty* remember this, then her graues would not bee to ſol, her houles often ſo empty, her howlings ſo many, her plagues ſo mighty. Yea to come neerer: Did this *Court* wherein I ſpeake, and you the ſtarres of this *Zodiacke* conſider this, it would ſerue to let you blood in the ſwelling vaines of pride, to launce the impoſtumes of greedy deſires, to purge your ambitious, malitious, voluptuous thoughts, to cure wantonnes, & to cunbe the leſt thought of wickedneſſe. Wherefore, let euery mā make particular vſe of this doctrine, that ſeeing the Iewes haue fallen, they take heede to that counſel of *S. Paule*, ὁ δοῦν ἰς δόξαν βλαπτέται μὴ σῶν. Let him that ſtandeth take heed leſt he fal. Be not deceived, flatter not thy ſelfe, equivocate not with thy ſoul, though thou ſeeme to bee the deare childe of God, preſume not there vpon, thou maiest fal, thou art not more ſober then *Noah*, more ſtrong then *Sampſon*, more wiſe thē *Salomon*, more chaſt then *David*, more ſecure then *Peter*. *Cecidere duces*, the Columns, Arches, Pillers, Piramides haue fallen. *Iſraels* ſtrong mē haue fallen, yea *Iſraell* the very firſt, and beſt, & chiefeſt of Gods people haue fallē, their ſtrength hath bin

The Citie
London,

S^t James

1^o. Cor. 10.
12.

weakened, their beauty blemished, their blossoms blasted, their honour oblcured, their glory ecclipsed, mē haue fallen, the best of men, more glorious then the best of mē, *Patriarchs* haue fallen, *Prophets* haue fallen, *Apostles* haue fallen, *Starres* haue fallen, *Angels* haue fallen.

ad. adz.

A second lesson that we learne in these *Gentiles*, is their vnity, and mutual society in their conuersiō, exhorting one another: They were not deuided in their wils, not separated in their actiōs, not disioind in their affections, but in a heavenly harmony they all ioine together, mutually inciting, *Come and let vs.* The one and only God and father of vs al, who is God for euerlasting, blessed world without end, he, in the riches of his wisdom, & knowledge, hath appointed, that not only the world in things natural, but that his Church also in things spiritual, should begin, encrease, continue, and be perpetuated by vnity. The *Naturalist* looking through the windowes of Nature beheld the one & found *Vnity* to be the apealement of al Cōtraries, of contrary Elements in the worlde, of contrarie humors in the body, of cōtrary affectiōs in the minde, of contrary factions in the Common wealth: and in things spiritual, it is so heauēly, as that it is truly esteemed to be the bond of the *Patriarkes*, the Chariot of the *Prophets*, the refuge of the *Apostles*, the Cōfort of *Confessours*, and the salue of the *Saints*. And therefore God himselfe hath made his faithful people to be al as one, his ^a Church he hath made one. He hath giuen them ^b one kingdome, and ^c one wil, ^d one hart, & one way, ^e one minde and one spirit. So like in loue as

Aristotle.

* Cant. 6. 3.
 * Mat. 22. 34
 * Ioh. 17. 21
 * Ier. 32. 39
 * Eze. 1. 16.

that

that with the ^f Cherubims in *Ezechiels* visiō, they seem to haue but one face. So louing in qualitie and condition, as that with al ^h *Israel* they are gathered together as one man, so constant in faith and affection as that they ^h continue with one accord in the *Temple*. So did these Conuerts, they conioine themselves together as the true members of *Christes* bodie, one thought, one wish, one desire, one hart, one tongue, with al which they ioine, *Come and let vs.*

So that the doctrine which hence arileth is this, that it is a sure signe of Christianitie in the Children of God to be at one in the vnitie of the spirit. The reason of this doctrine is, that seeing there is but one God, one Father, one Redeemer, one Comforter, one milk of the word, one food of the Sacraments, seeing there is but one faith, one Lord, one baptisme, seeing we all inhabite one vale of milerie, and valley of teares, seeing we all fight against one enemy, the old serpent, seeing we all run for one goale, all wrestle for one garland, all strue for one crowne, all partake in one bodie, and one spirit, we might all be one in the Lord *Iesus*. And so might enioie the blessing of vnitie, and amitie and vnanimitie, more pleasant then the pools of *Heshbon*, more glorious then the Towers of *Lebanō*, more redolent then the oile of *Aaron*, more fructifying, then the dewe of *Herman*, That so we maie be all knit together without anie disinction, that whether wee be supplicants to the throne of grace, wee maie all of vs come together, as ioint petitioners, or whether we be the singers of thankgiuing in the house of the Lord, we maie all sing in the harmonie of the spirit, or whe-

^f *Esec.* 1. 16.
^h *Iudg.* 20. 1
^h *Acts* 2. 46.

Doctrine.

Reason.

ther we be as the company of an army to stand in the gap to entreat for Cōditions of peace, we may all cry together, Spare vs good Lord, spare thy people, & bee not angrie with thine inheritance: so al of vs, being as so many *beames*, issuing from the *Sun* of righteousness, all as *brookes* comming frō the *fountaine* of goodnes, al of vs as *nerves* proceeding frō the *head* of wisdom, al of vs as *arteries* springing from the *hart* of loue, all of vs as *veines* deriued from the *liver* of life, al of vs as *lines* drawne from the *center* of grace: Al of vs going one way through truth vnto life, through light vnto truth, through loue vnto light, hauing one hope, one faith, and grace of God, in Christ Iesus, the one & only meanes of our saluation.

Vie.

The vse hereof is to exhort al the Saints, & seruāts of God, to an vniformity in Christianity, and the profession thereof, that so there may be no diuision in the body, for seeing a body, a house, a kingdome cannot stand if once deuided, Alas how shal the Church of Christ, the body of Christ, the household of the faithful, the kingdome of heauen vpon earth stand if there be so manie Sizers and Concisers, & Cutters & Carvers of her member: *Rome* in that ciuil or rather vnciuil discord betweene *Craſſus*, and *Cæſar*, and *Pompey* had almost lost (by this threefold discorde) the threefold cord of their concorde, and many other Cōmon wealths haue been much wasted and impaired by the monster dissention. *Tacitus* in the life of *Agricola* describing the figure, fashion, complexion, chiuallrie and resolution of the *Britaines* in that time, obserueth this also, that they were then drawne into pety partialities

Liuie

Tacitus in
vita Agrico
lx.

and factions, and the greatest helpe that the *Romanes* had *adversus validissimas gentes* as he calleth our nation, was that they had no cōmon coucel together, but each citty fought against their neighbours, *Et ita dum singuli pugnant universi vincuntur*, whilest one by one fighteth, al are subdued. The *Romanes* are againe entering our land, they expect an aduantageous successe, by our home-bred factions, and schismes, & dissensions. But Lord let it neuer come to passe, let our Common-wealth and Church be as *Ierusalem* a Citty at vnitie, safe as *Mount Syon* that shal neuer be remoued. Let thy Church here be for euer the house of peace! O let not her Peace-makers be her Peacebreakers, let not her fathers be foster-fathers of dissention, but let Patrones be patternes of vnity, let her Presidents be the presidets of vnity, her Antients beare the standards of vnity, let her be begirt with the wals of vnitie, let her and her seruants, & her sonnes be guided by thee O God, the God of vnity, till the comming of thy Sonne Christ Iesus to iudgment!

I knowe I speak to an intelligent and ingenious auditorie, I need not expatiate in this of the profit, pleasure, blessing, felicitie of vnitie. You al know that she is the greatest gift of God, cheifest ioy of Angels, highest happines of mē, fearfullest terror of diuils, holiest harmonie of Saints, heauenlyest Antheme of Celestial Cherubins, The *Empresse* of the world, whose *princie Counsell* be the *vertues*, whole *Ladies of honor* bee the *Muses*, whole *nearest attendants* bee the *Graces*, whole *Gard* be the *Angels*, whole *Court* is *prosperitie*, whole *state* is *felicitie*, whole *statute* *veritie*, whole

Britan.
gens vali-
dissima. Ta-
ca.

continuance eternitie, David his Ecce, as the roial vs-her of this Empreſſe bids you behold how good & gracious, and happy, and holy, and heauenlie a thing it is to dwel together in vnity. Hold it, and behold it, entertaine her, & retaine her, that you maie al laie as theſe converts Come & let vs goe vp. And ſo J end this point and follow them in their going vp. Come and let vs goe vp

2 Obs.

Goe repent
goe vp, per
ſeuerance.
1. Repent.

Doctrin.

Auſtin.
Reason.

The life of a Chriſtian is not the life of ſpeculation, not a profeſſing life, but a practiſing, not a talking life, but a walking, they muſt not only *Come* together but *goe* together, they muſt walke, & *goe*, & *clime*, & *goe* vp. This ditty their dutie, *Come and let vs goe vp*. In the word *goe* we may note their *repentance*, in their *going vp* their *perſeuerance*. For the fiſt they had lōg layen vpon the lees of vngodlines vnſtir'd, vnmoued, they ſat in the ſeat of the ſcornful, or if they ſtood vp, they ſtood but in the waie of ſinners, or if they walke they walked but in the coun'tell of the wicked, *greſſus digreſſus*; but now they take a newe iourney in hand, they chuſe new liuing waies; they *goe*, *egreſſus regreſſus*, they *goe*, & *goe* out, and *goe* on, and *goe* vp and turne from the waie of their wickednes and from the wickednes of their waies. The *doctrin*e gathered from the word *goe* is this, that it is a certaine ſigne of ſalvation in a penitent ſinner, vpon the fiſt knowledge & acknowledgment of his ſinnes, to *goe* to the throne of grace. St *Auſtin* giueth the reaſon of this doctrine, Man by his going from God is deformed and poluted and altogether void of al ſpiritual bleſſings, and by his returne and going back to God he obtaineth al thoſe

bleſſings he formerlie loſt. *Excedendo frigeſcit, aſcendendo ferueſcit, Recedendo tenebreſcit, reuertendo clareſcit*, & therefore theſe conuerſts reſolue here as thoſe did of whom *ſt Auſtin* ſpeaketh. *Conferamus nos ad te & bene erit nobis de nobis, malum eſt nobis de nobis, & quia commiſimus malum, dimiſiſti nos nobis*. The ſtate of Chriſtians in their conuerſion is vndoubtedly moſt heauenlie, that though *Sathan* hath aſſaulted them and ſinne hath wounded them, and the world tempted them, and the fleſh betrayed them, and temptation entrapped the, yet al theſe enimies remoue their beed ſeedg when the ſoule is deſirous to turne to his God. O how happie is the Chriſtian then when he hath the father calling, the ſonne mouing, the holy ſpirit perſwading, the word directing, the rewarde inuiting, Saints conuerſing, Angels reioicing, and he himſelfe ſinging that ſweet & holy Hymne *Nūc dimittis*, Lord now letteſt thou thy ſeruant depart in peace from the wicked waies of the world, the fleſh, the deuill, and frō the companie of al infernall complices, loe I come, I walke. I goe, I runne, I clime, I goe vp to the houſe of the Lord, I repent my ſinns paſt. *video meliora probog*, I follow hard to the marke for the high price of my ſaluation! Thus when they returne and for ſinnes ſake leaue ſin, and leauing ſins, repent of ſins, though the lees thereof remaine in them, & if for righteouſnes ſake, they labour for righteouſnes, though an eſſential righteouſnes be not inherent in the, though they do not al the good they loue, but in loue, deſire to doe it, though they leaue not al the ſinnes they hate, but in hatred labour to reſiſt them, by this returning the

In 70, Pſal.

good

good we doe is accepted, the good we desire to doe is imputed, the euil we leaue is discharged, the euill wee desire to leaue, shal not be imputed. But alas, how many put from them the thought of repentance? When notwithstanding that they haue their conscience accusing them, their sins oppressing them, Gods iudgement threatening thē, Gods Spirit warning them, Gods mercie exciting them, And yet alas yet, they are so lulled in securitie, as that they thinke not of their returne before the Lord quite turne them of. These bee like those of whom *Strabo* writeth in his Geographie, ὁ δὲ αἱ θάροντι νυμφοί, they deferre til it be to late, like to *Hanniball* in surprising *Rome*, *Quando potui non habui voluntatem, & quando volui non habui potestatem*. They haue *vocem coruinam*, to cry *Cras*, to procrastinate their returne, but haue not *vocem columbinā* *mox mox*. They remember not that God hath left but 2 *Tenses* to man *prasens & prateritum*, and hath taken the future into his owne hands, to dispose therof himselfe: and if they haue beene deceiued of the time past, and are deceiued of the time present, howe much more may they be of the time future.

The Saints and seruants of God, are carefull vpon the first knowledge of their sins, and errors to returne vnto the Lord. So did ^a *Paul* from Gentilisme, in persecuting the Jewes, ^b *Peter* from Iudaisme, in denying his Master, ^c *David* from his adultery, ^d *Salomon* from his Iдолatry, ^e *Hesekias* the father, ^f *Manasses* his son. ^g The Ennuch, ^h *Cornelius*, the ⁱ *Israelites*, ^k *Ninivites*, ^l *Bethulians*, ^m *Samaritanes*, ⁿ *Thessalonians*, and infinite more.

Strabo in
Geog. l. 13.

^a Act. 9. 6.
^b Mat. 26. 75.
^c 2. Sam. 11.
^d Eccl. 1. 1.
^e 2. Chro.
32. 16.
^f 2. Chro.
33. 12.
^g Act. 8. 37.
^h Act. 10. 1.
ⁱ Iud. 2. 5.
^j Ioan. 3. 6.
^k Iud. 7. 19.
^l Act. 8. 12.

The vse of this doctrine is that we confesse that we haue al gon astrae and done wickedly, euerie one of vs hath wandered out of the waie, and therfore that wee seek to the throne of grace there to seek this conuersion, this especial gift of God, this ioie of Angels, this saluof sinnes, this haue of sinners, denied to Angels, and therfore they became deuils, denied to deuils, and therfore they remaine damned, and only a gift bestowed on the sonnes of God. O howe oft hath repentance and conuersion beene preached, and yet how little hath it beene affected! It hath beene preached by *Noah* to the old world, by *Lott* to *Sodome*, by *Moyse* to *Egypt*, by the *Prophets* to *Israel*, by *Iohn Baptist* to *Christ*, by *Christ* before the *Apostles*, and by many thousands of the *Saints* and seruants of God since in many places, and how often it hath bin preached in this place and to this presence, the very wood and stones, and seate, and sencelesse creatures can bear witnesse. O it wilbe to late to returne *Corpus cū causa*, when the sentence of condemnation is come from the Kings bench. Come therfore let vs worship and fall downe and kneele before the Lord our maker, for hee is the Lord our God and we are the people of his pasture, to daie if ye wil heare his voice harden not your harts, and now euen now while it is time and daie, remember to returne vnto the Lord: whatsoeuer thou art that hast straid from the Lord by pride, returne by the holy waie of humilitie, or by hard harted crueltie, returne by the blessed waie of mercy, or if by envie, returne by charitie, or if by couetousnes, returne by liberalitie, or if by drunkennes, returne by sobrie-

Esa. 1. 5.

rie, or if by filthinesse, returne by chastitie. In a worde
Jesid this point with the words of our prophet in the
5. verse of this chapter. O house of *Iacob* come yee &
let vs walke in the light of the Lord! And so J come to
step a step higher from the going to their going vp,
Come and let vs goe vp.

2. Perseu-
rance
Goe vp.

Quint.

S^r Thom:
Moore.

Iue. in dia-
log.
Erat in
chylids.
H. de a
rot.

They goe, and walke, and clime, and goe vp. They
continue, they perseuere, with *Hanniballs* souldiers
they proceed forwards in their iourney, notwithstanding the rough rocks, and craggy clefts of the Alpes.
God cannot abide halting in his seruice, delaying in
religion, loitering in profession, limmits in Christian
procession, he cannot but distast any snail-like with-
drawing, anie peee-like recoilling, any *Hypocriticall*
faining, anie wearisome fainting, anie *Dial-like* stay-
ing, anie *poole-like* standing anie *Ephraimite* starting,
anie *foolish virgin* neglecting, anie *drowsy Apostle*
sleeping. The professio of a Christian must not be like
to *Fabia* in *Quintilian*, which for 30. yeeres to gether
would not confesse she was a yeare elder, or like to the
sunne in *Ioshuases* time, that stood still, or rather the
sunne in *Hesekiah* his time, which went backward, or
like to that Mounke who in his quotidian deuotions,
was wont to saie the 1 daie *Gloria Patri*, the 2^d *filio*,
the thirde *& spiritui sancto* and in the ende it was
sicut erat in principio, dubling ouer his orisons, or like
to *Mandrachus* in *Lucian*, who the first yeare offred a
sheep of gold, the second a sheep of siluer, & the third
a sheep of brasse; or in a word like to the picture in the
Poet, *Desinit in pisces, mulier formosa superna*. Ma-
ny there be who make good entrance but weake co-

tinuance, they runn wel at the first but they either ri-
er or retire, they begin in the spirit & end in the flesh,
the blossomes be faire, but when their fruit should be
ripe it is rotten, their beginning is good & laudable,
but the end is lewd and damnable. The Lorde hateth
these, and therefore as the especial thing hee requireth
in a Christiā is to be faithfull, so the most especial thing
in the faithfull is to bee perfect, euen to be faithfull to
the death.

The Doctrīne that I hence gather from the words
goe vp, is this, that the Christian that hath entred into
pathes of righteousnesse, must resolue to walke there-
in al the daies of his life. The reason of this doctīne is
the position of Christ himselfe, he that putteth his
hand to the plow & draweth it backe, is vnfit for the
kingdome of heauen. A Christian therefore must re-
member that as God is *α*, and *ω*, so he wil haue his ser-
uants to run from *α*, to *ω*, from the beginning to the
ending in the constant professiō of the faith: they must
remember they that were marked to be preserued in
Jerusalem, they were marked with the Character *Α*
which is the last of al the Hebrew letters, teaching thē
that they must run their race euen to the last. Their
profession must be *sacramentum militare*, to hold vn-
til death, like to the couenant in our Liturgy of matri-
mony, to be kept til death vs depart, like to that in the
Poet of *Megara* to her *Hercules*:

Non vincet fidem vis ulla nostram,

Moriar Alcide tua ---

They must with the ^a Spoule in the Canticles. take
hold and not leave the hold. With ^b *Mary Magdalen*

Doctrīne.

Reason.

Seneca.

^c Cant. 3. 4.
^d 10. 20. 21.

^cMat. 15. 23^dPhil. 4. 1.^eHeb. 12. 4.^fPl. 126. 6.

stand, and wait, and stay at the sepulchre, they must with the ^c woman of *Canaan*, crie & continue in crying & calling, ^d They must continue in the Lord, they must be stedfast, and vnmoueable, alwaies abounding in the worke of the Lord: ^e They must goe, and go on, yea they must goe, and go vp with these Israelites:

Non est ad astra mollis e terris via,

They must go on, go vp, clime and ascend, if they will be trulie vpright, they must go right vp to the mountaine of the Lord, to the house of the God of *Iacob*. The vse herof is to exhort those that are matriculated in the book of Christ, that they proue proficiēt in his Schoole, that they may walke frō strength to strēth, from faith to faith, from vertue to vertue, frō grace to grace, and so maie at length passe frō glorie to glorie. That so there be no euil, or vnfaithful hart in vs at any time to fal from the living God, nor starting aside as *Ephraim*, not backsliding with *Demis*, n at gaine saying with *Ecebolis*, not repugning with *Iulian*, not turning from the truth with *Phygelius*, and *Hermogenes*, not making shipwracke of a good cōscience with *Hymeneus* and *Alexander*, but that for euer, and euer wee consecrate our bodies to his name, our eares to heare his word, our tongue to sound his praises, our hands to be lifted vp, our cheekes to be bedewed, our knees to be bowed, & our feet to approach his Courts: and so I come to the place whether they goe, to the mountaine of the Lord, to the house of the God of *Iacob*. The Church of God in Scripture is compared to manie & seuerall things, for her louelines to a ^a *Dove*, for her fruitfulness to a ^b *Vine*, for her holynesse to a

Vse.

Pl. 84.

Rom. 1. 17

2. Cor. 3: 18

4. obseru.

Cant. 2. 16.

Eick. 17. 6

Priest.

^c Priesthood for her royallnesse to a ^d Queene, for her brightnesse to the ^e Morning, for her fairenesse faire as the fairest of woemē, and here for her safenesse to mount Syon: not for her visiblenes, as the Papists out of this, & other places affirme, but for her stedfastnes and safenesse shee is as Mount Syon, that standeth fast for e ermore. For visibilty we hold as it hath been often answered them, that it is an *externall* ornament, no *necessary* argument of Christs Church, wee know that of St. Austen to be true, that the Church is wel compared to the Moone, for as the Moone receiue the light from the Sunne, so doth the true Church receiue her light from Iesus Christ the Sunne of righteousness. And as the Moone to the Church is sometimes in the full, & shineth in ful brightnesse, as in the Apostles times, and diuers hundred yeares after. Some times she is in the waine and ecclipsed, as for manie hundred yeares last past, it hath beene, in which that Apostasie fiō the faith is come, which S. Paule by the spirit of God foreshewed. That there should come a departing and the man of sin should be disclosed, euē the sonne of perdition. 2. *Thef.* 2. 3. and more plainlie, the spirit speaketh euidentlie, that in the latter times some shal depart from the faith, and shal giue heed vnto spirits of errour, and doctrine of deuils, which speake lies through hipocrisie, and haue their Consciences burnt with a hot iron. 1. *Tim.* 4. 1. For the visibilty of the Church the argument would as well besit Bethel where *Ieroboam* his calves had more cōcourse then the Temple at *Ierusalem*, and might iustifie the *Ephesians* clamour, Great is *Diana* of the *Ephesians*,

^a Pet. 2. 9.

^d Psa. 45. 10.

^e Cant. 6. 9.

^f Cant. 5. 9.

In Psa. 10.

Naziane.

* Cant. 2. 2.

* Ely. 1. 8.

* Cant. 2. 14.

* Rev. 12. 6.

* Eze. 16. 5.

whom al the world worshipping, and is as auailable to proue the *Arrians* to be of the Church, who measured their Church by multitude, not quality; and the *Türke* maie in this contest with the Pope, his Church being as apparant in shew, as ceremonious for rites, as superstitious in deuotion, as glorious in Temples, as ancient almost for succession. Our aduersaries in this remeber not how in the sacred stories, the Church is hieroglyphically depainted, by *Noahs* arke, by *Abrahams* progeny, *Iobs* famish, *Eliahs* complaints, *Nebuchadnehors* furnace, the *Apostles* latent, the *Christians Couchant*. That the Church is like a ^a *Lylie* among the ^b *Thornes*, like a *Lylie* of the vallies. Like a ^b *Lodge* in a garden of Cucumers. Like a ^c *Done* in the holes of the rockes, and in the secret places of the staires, ^d like a woman flying into the desert, ^e yea cast out into the open field, to the contempt of her person. Thus hath shee bin seene and skorned, acknowledged, but detested, visible, but miserable. Where now is the magnificent pompe, and glorie, and speciositie, & eminencie, and perspicuitie of this Church? I follow thele visible *heretickes* no farther about their visibility. The Church is here named by the name of a *mountaine*, That God, who among al the *fowles* chose the *Done*, among al the *flowers* the *Lylie*, among al *trees* the *Cedar*, amög al *natiōs* *Iudaa*, amög al *daies* the *Sabbath*, among al *turrets*, the tower of *David*, among al *Cities* *Ierusalem*, among al other *mountaines* hath chosen *Syon* for himselfe, It is not *Babylon* that burnt monntaine. *Ier. 51. 25.* nor *Horeb* that smoaking mountaine *Exod. 19. 18.* nor *Ebal* that cursing mountaine *Deut. 27. 3.*

nor *Synai* that trembling mountaine *Deut* 4.1. where there was fire to the midst of heauen, and darknesse, and mists, and cloudes, and thundring, and lightning, the Trumpet sounding, and the earth quaking. But it is that prepared mountaine. *Mich* 4.1 it is that high mountaine *Esec* 20.40. It is that holy mountaine. *Psf* 2.6. It is the mountaine of his name. *Esay* 18.7 it is the mountaine of his Temple. *Mich* 3.12. the mountaine of his testament. *Esay* 14.13. the mountaine of the house of the Lord. *Mons supra montes, mons in vertice montium*. Some take these words to be spoken of the general Church, some of the particular Temple. Some that the Prophet here alludeth by the particular to the general, *Sion* was the place where he appointed his Temple to be built, this therefore is called the mountaine of his house. So that the meaning of the words is this, that they that had beene recusants from the Church, aliants from the Congregation of *Israel*, should at the length be written in Gods book, incorporated into Christes bodie, cloathed with Christes righteousnesse, admitted to bee schollers in Christes Church, and receaued to bee inheriours of Christes Kingdome: and as this our Prophet speaketh in his 18. Chap. vers. 7. At that time a present shall bee brought vnto the Lord of hostes, (a people that is scattered abroad and spoiled, and of a terrible people from their beginning hetherto, a nation euen by little and little troaden vnder foot, whose Land the riuers haue spoiled) to the place of the Lord of hosts to the mount *Syon*. These bee the people, these the present, these bee they that come, that goe, that goe on, that goe vp to

Esay 18.7.

the

the mountaine of the Lord to the house of the god of *Iacob*.

Doct

The doctrine that I gather from this place is this, that euerie one haue an especial regard and care to knowe whether he be a true member of the Church, whether he be truly one of the societie of al Christiā souls.

Reason

The reason of this doctrine is this they that bee not of this Church they cannot assure themselves of any true ioie, anie true peace, anie true comfort in this life or in that to come. I might proue this by many places, but I know not howe I maie be dispenced

Psal. 15. 1.

with in this congregation for prolixitie of speech and therefore wil drawe vnto an end. *David* in the 15. Psalme asketh this question who be the true members of the Church, Lord who shal dwell in thy tabernacle, or who shal rest vpon thy holy mountaine? I referre you to the answer, viewe it, obserue it, read it, then remember. The truest argument that we haue to proue these Conuerts to be of the Church, is this, their earnest desire to come to present themselves before the Lord in his house. So that leaving al other marks, I dare be bold to averre out of this place; That they that come to present themselves vnto God in his house, with true, faithful, lowlie, penitent, and obedient soules, they are the true Saints and seruants of God. O how should this moue vs to earnest and vnfaigned devotion, howe should this moue vs to sing with *David*, O how pleasant are thy tabernacles O Lord of hosts! Indeede they were pleasant and amiable to him, he could haue wished himselfe a very Potter, a dorekeeper in the house of his

God

God, yea when he was abſent from the Tabernacle, he lamented that his happineſſe was not ſo much as the very Sparrow, and Swallow, that found a neſt and building place in the Temple, concluding in that Pſalme, O bleſſed are they that dwell in thy houſe! I need not to tell you of the magnificēt ſtructure of the Temple, how gloriously erected, how beautifully framed, how paſt al imaginations furniſhed, how finiſhed, dedicated, bleſſed, admired, honored, frequēted, how eſteemed by God himſelfe as a holie manſion, the very ioie of the earth, the beauty of the world, the glorie of al natiōs, the pallace of the great king, the delight & paradise of the higheſt, where was the Arke & covenant, the tables of the Teſtimonie, the Seraphins, Cherubins, and mercie ſear, al being ſtrange things of much excellencie, but the ſummitie of al happineſſe, was the reſidence of Gods eternal fauour there. I need not to tel you of the honor that the verie heathē had in their reputing of this to be moſt holy, *Joſephus* in his Antiquities teſtifieth what obſeruant regard was borne to this ſanctuarie by *Alexander* the great, by *Ptolomans Philadelphus*, by *Pompey* the great, and many others. Jomit the ſtiles, titles, names attributs, and other encomiaſticks of this Temple.

The uſe J make of the doctrine propoſed is this, to exhort euerie man to comfortable remembrance of this benefir, that he is one of Gods Church, and maie be bould to preſent himſelfe before the Lorde in his Church, that wheras manie dare not be bold to ſpeak vnto ſome others of the ſame mould and matter, dare not I ſaie, come into the preſence or enter the priuie

[84.4.]

of Antiq.
ib. 11.8. &
2. 1. & 14.8.

Chamber, yet they maie be bold to enter Gods great Chamber of preſence, the reſidence of his fauour, the habitation of his honour, his Sanctuarie, Temple, Tabernacle, mountaine, houſe, Church. Howought this to moue vs? Seeing wee maie bee bold to come to this mountaine, yea more to the houſe of this mountaine, nay more to the God of this houſe, of this houſe I maie well ſaie; for if euer he were God, he was *Deus Iacobi*. And I from the inwards of my ſoule pray that this Court of *S^t Iames* maie be as truly *Domus Iacobi*, as he hath bin *Deus Iacobi*: who knoweth not that he is *Deus Iacobi*, a God, a great & powerful God, whose Court is *Celum*, whose hal is *expansum*, whose starre-chamber is *firmamentum*, whose exchequer is *profundum*, whose Kings bench is *Empyreum*, whose throne is heauen, whose footstole is earth, whose washpott is the ſea, whose attendants be Angels, whose horſes be the winds, whose Chariots be the fire, whose word is his wil, whose wil is his command, whose commande is his power, whose power is eternal, making him fearful to his enemies, merciful to his ſeruants, iuſt in his iudgements, true in his promiſes, wonderful in his mercies, inuicellous in his wonders: al this is comprehended in this he is *Deus Iacobi*. I hope none of you are ſo ſtonie harted but wil be moued by the mountaine, or if not, by the houſe of this mountaine, or if not, by the God of this houſe, or if not, yet ſure by this title that he is *Deus Iacobi*. I ſhall exhort and by violence drawe ſome conuerſion, or compunction, or deuotion from you, *Gracious Prince* giue me leaue to ſpeake to your Highnes. I confeſſe I am not *Agapetus* to giue pre-

cepts to *Iustinian*, or a *plinie* to give instructions to
Traian, or an *Aristotle* to give Councell to the young
Prince *Alexander* : yet give me leaue to remember
your highnesse of one higher, *the Lord of Lords, & the*
Prince of Princes, Remember his name, his feare, his
seruice, his honour, his Church, let it for euer be your
ioie, and the Crowne of your dignitie, with the good
Emperour *Theodosius* rather to be *membrum Ecclesie,*
then caput Imperij, let the example of *David* be euer
before your Princely eies, his *profession*! & my house
will serue the Lord, his *protestation*, It did mee good,
when they said we wil goe vnto the house of the Lord,
my feet shal stand in thy gates o Jerusalem. So shall
the eies that see you blesse you, & the eares that heare
you giue witnes to you, and the mouthes that speake
of you shal crie from the earth to the heavens, blessed
be the wombe that bare the, and the papps that gaue
thee suck, and God himselte shal vter his voice from
the heauen to the earth, Peace be within thy wales
and plentiousnesse with in thy Palaces. Hono-
rable springes of Nobilitie yee generous and in-
genious spirites, I haue not the spirit of *Paule* to
speake to the Noble men of *Berea*, yet giue mee
leaue to remember you of your duty, which the Lord
requireth, Kings cast their Crownes at his feete, and
Nobles seeke their honour in his seruice. Perfourme
dutie to him, and yee shall be more Noble then yee
were borne, yee shal bee partakers of a new birth in
Christ Iesus: adde vnto the Nobilitie of your birth
the Nobilitie of life, the Nobilitie of vertue is your
owne, of birth your predeceffours:

2. Et quæ non fecimus ipsi

Vix ea nostra voco---

Revel. 2,

Remember your God, his seruice, & Religion, Remēber his Tēple, Remēber that this place is the *Spring-Garden* of the Nobilitie, here ye grow vp as plants, & here shal ye be preferd to be as the polished Corners of the Temple. O then remember the honor due vnto the Temple! I hope you hope for the blessings of the eternal life, one of them is to be made Pillars in the Temple of my God. Are you to bee pillars in the Temple of God? O then remēber the Loue you ought to shew vnto this temple. What shoulde I speake of the corners or pillars of the Temple? *Templum estis viventis Dei*, yee are the Temple of the liuing God, the Scripture speaketh it, I neede not demonstrate it, your lips be the Organs of this Temple, your thanksgiving the hymnes of this Temple, your vnity the harmony of this Temple, your tongues the censors of this Temple, your prayers the incense of this Temple, your hart the Altar of this Temple, your repentance the sacrifice of this Temple, your zeale the fire of this Temple, which as the fire in the Temple, let it neuer goe out. The time wil come, when you wil acknowledge this, & condemne your selues for contemning this, when you wil hate the pompe, and glorie, and all the state of this world, when in true iudgement you shal finde your gold and siluer to bee but the earths dregs, your sikkes but the excrements of wormes, your Pearles but the rubble of the sea, the sweetest muske to be natures avoiance, the most gorgeous apparell to bee follies garnish and prides ensigne,

the

the most faire houses, riotts witnesses, oppres-
sions monumentes, the greatest cheere the bodies
stench and the bellies burthen, the greatest offices fa-
vours butterflies, and monies bondslaues. Authoritie
envies object, and cares subiect, & the chiefest Glory,
flatteries shadow, and popularities apprentice. Ah
las what fruit, or ioie, or comfort wil ye then haue of
those things whereof yee wil be ashamed? O then re-
member now euen now in your tender yeares, to ren-
der your selues to your God, for they that honor him,
he wil honour them, and they that despise him, he wil
despise them. Al of you, worshipfull & beloued, Re-
member what you haue hard this day, if the Text I
haue chosen (the Conversion of the Gentiles) cannot
moue you to Conversion, yet let the time wherein I
speake. It is *Lent*, a time of al others in the whole yeer
appropriated for this holie worke of Cōversion; De-
votion, comming to the Church, and performing of
diuine offices. It is the time wherein Christ in fortie
daies did suffer more misery, then in all his life. It is the
time in which he did hunger, fast, thin st, watch, praie,
sweat, bleed, faint and die for thee. That to he might
be the Lambe of God, that taketh away the sins of the
sinners of the world: Remember this weake, weary,
bleeding, fainting, dying Lamb: worthy is this Lamb
that was killed, to receiue power, and riches, and wis-
dome, and strength, and honour, and glorie, & praise.
And let al the Creatures which are in heauen, and on
the earth, and vnder the earth, and in the sea, and al
that are in them, sing praise, and honour, and glorie,
and power, be vnto him that sitteth vpon the throne,
and vnto the Lambe for evermore. *Amen.*